

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

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● 142
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[854
845]



By the shore. Held by father and sister, these were the only twins we ever saw. The Guajiro let twins live

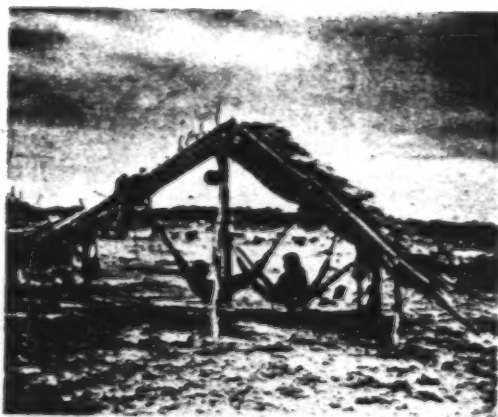


Right: Indian girls

342

513

352 *A simple Indian hut*



[Facing p. 32]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goa/iro SC13

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[372]



Our men making fire

Indian salt workers, men and women, at Manaure

[258
412]



[faring p. 33]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

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Left: I help an old man, who had never seen matches, to light his cigar

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Chinca, a girl of simple family. (on the left) and a well-born maiden expensively perfumed in a white tunic



[516]



Indian camp and a mestizo

[Facing p. 49]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

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Above left: Youth
playing a flute

Above right: Little
girl with beads

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Right: Riders

[Facing p. 64]

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Majayura, the virgin confined in order to be prepared for marriage. Contrary to the rules, she was allowed out for a moment to be photographed



Old woman spinning

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Children are not undernourished in Macaira

[Facing p. 65]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

Chief Mauana

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Mauana's
daughter,
ceremonially
painted, beside
her mule



[443
531]

[Facing p. 80]

7: Bolinder T-5 (1920, 1955) 1957

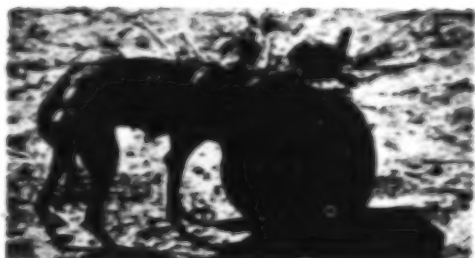
SC13 Goajiro SC13

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*Work-hut with warp set up
for a man's sash*

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415



*The thin Indian dogs licked
the last out of the pot*

*Below: Indian chiefs, in
ceremonial clothes, on their
way to a purchi*

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[Facing p. 81]

INDISCREET INVESTIGATION

83

They were of black earthenware ornamented with figures. 252
 The women were making maize gruel. There, close to the
 green valleys, they ought to have been able to get any [262]
 vegetables or roots they liked, yet they clung to their diet
 of maize and goat's meat. They had obviously put the pots
 on because they expected the men, and sure enough a 492
 couple of naked horsemen came galloping up, so at one
 with their horses that they looked like centaurs. The
 Guajiro Indians can be born on a horse in the literal sense,
 if their mothers have to be on a journey at the time. They
 look well on horseback, and even the old men rode well [42]
 The younger men were muscular and well-made, and more
 pleasing to our eye than the women.

The men had been out enjoying themselves. They had 224
 been hunting and their clan mark was painted in blue on 614
 their thighs. They must have done that to amuse themselves 304
 before they left, for normally both men and women have 302
 their clan marks tattooed.

We asked the men what they had hunted with, for they 224
 carried neither bows nor firearms, and also what they had 411
 hunted, for they did not seem to have got anything. They
 laughed and explained that they had had no luck, and
 showed us slings of plaited bast. They had been out after
 doves or rabbits, but had seen nothing. (The Creoles call
 the animal in question a rabbit, but its Latin name is
Sylvilagus cunicularius.) They showed us the short throwing
 clubs with which they hunted this and made some practice
 throws. They were expert at hitting the target with both
 club and sling, but only at distances of twenty to thirty
 yards.

A youth showed us a whistle that he said would unfa- 224
 ingly entice a deer if you blew it—provided there was a
 deer nearby, as he hastened to add. Judging by the expres-
 sion on the women's faces he was no famous hunter. A 439
 couple of men also arrived and we were able to think of
 doing business. We had no difficulty in buying what we
 wanted, provided we paid well. Prices were our great
 difficulty, yet these men were less spoiled than elsewhere in
 the peninsula. The Guajiro not only trafficked with the

292 A chichamaya in full
342 swing
796



291 First burial. The dead
482 person's bier is being
764 carried out from its
shelter



142 The after-burial. A
764 medicine man guarding
the urns containing the
dead person's bones



[Facing p. 96]

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A dance partner



Indian girls in their tunics

291
492



*Women on a
journey, well
wrapped up
against the sun*

[Facing p. 97]

CHAPTER 8

Innocence and the Fertility Dance

MAUANA invited us to visit him again, and we were glad to do so. We liked him and his oasis. Also he taught us a lot, for he was knowledgeable and intelligent, a proper chief who was not called *cacique* just out of politeness, as is the case with many rich mestizos near the border. 622

The Indians expect a great deal of their chief. He has to be an adroit negotiator, able to uphold the clan's rights and support its members. In war he is the leader who must be in the van and never yield. He must be ever hospitable, a good speaker and in every way a worthy representative. Mauana seemed to be such a chief.

Our only means of repaying his hospitality was to give a great porridge feast—we had a lot of oatmeal with us. The Indians loved our porridge, perhaps because it was reminiscent of their own maize gruel, which we ourselves far preferred. This feast took place on Mauana's next visit to Nazaret, and after it he was eager for us to pay him another visit, promising to show us dancing. 648 574

On our arrival we were introduced to the 'princess', his unmarried daughter. Mauana wanted us to photograph her. She was not pretty, but typically Indian in appearance. She had to put on all her finery and her paint, and her mule was saddled and decked out as for a ceremonial occasion. She had gold and coral at her neck, ankles and wrists, and large spiral patterns painted on her cheeks. Her mule had three tails: its own and two artificial ones, such being the fashion then. The girl was no film star: she was as stiff as a ram-rod and not to be thawed. Luckily, her skin looked light on the photograph, as every Guajiro girl desires it to be. Mauana 622 123 602 142

632 would not have been pleased if we had not managed to get her looking nice and pale. In reality her complexion was perhaps a shade too dark. Mauana asked if everyone in our country was as fair-skinned as my wife, and when I assured him that they were, he wondered whether he should not send his daughter to Sweden for a time to let her become lighter. The girl did not appear to be so very young. Francisco told us that Mauana was not finding it easy to marry her off. Being the greatest and richest chief in the Maculea Hills, with plantations that were always watered, the price he must ask for her was considerable by Indian standards, and though there had been no lack of inquiries, no deal had yet been made. All this according to Francisco. The price could not be lowered. The girl's uncle insisted on that, as she did too. Every Indian girl is proud of commanding a high price. That not only shows that she is of good family, but also that her mother and grandmother cost a lot too, in other words that she is of an old, propertied family.

581 'You often hear people say,' Francisco added, 'that it is better to pay little for a wife from a poor family who has been taught to work well, than to give much for a rich girl who only wants to be waited upon. But the fact is that the rich girl's family will provide her with what she might need to live according to her status even after she has married. She will still be supported from home. That, of course, lightens the husband's duties; so it isn't so silly to marry a rich wife,' and he sighed heavily.

584 Mauana then joined us and he too began discussing marriage. We had heard a certain amount on this subject already, but listened nonetheless attentively. A suitor does not go in person to ask for a girl's hand; he sends a proxy, his eldest maternal uncle or, if possible, a chief on his mother's side. His mother usually goes as well. Sometimes a whole deputation arrives, to be given a ceremonial reception.

[431] The delegates bring with them gifts in the form of necklaces of gold beads and tuma stones. A man like Mauana could expect several of these. If the gifts are accepted, as almost always they are, they at once start discussing the

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A Gaejire man, dressed and painted as a woman. He lived with another man and performed all the tasks of the housewife.



Little girl with gold beads round her neck and ankles.

After-burial: woman weeping by the urn containing the dead man's bones.

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[Facing p. 112]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

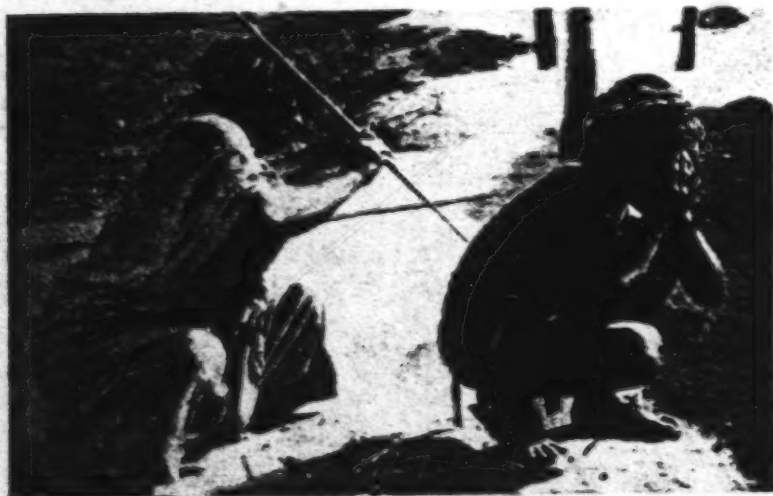
● 142
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756



*The medicine men liked
to have a good drink
before a seance*

*A piache, or wise woman, curing a boy by burning him with
a red-hot arrow head*

[755
516]



[Facing p. 113]

7: Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

767

A professional mourner

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Below: *The daily
butchering*

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[Facing p. 128]

7: Bolinder T-5 (1920, 1955) 1957

SC13. Goajiro SC13

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Goajiro women are stocky and powerfully built

*Below: Frontier guard—
Paraguaihoa*

648



[Facing p. 145]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

● 142

291 Bowman

411



Below: Mule caravan
near the Indian border

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[Facing p. 160]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

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Guajiro Indians in the leafy south. One is painted

Below: The Indians' Venice

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[Facing p. 161]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

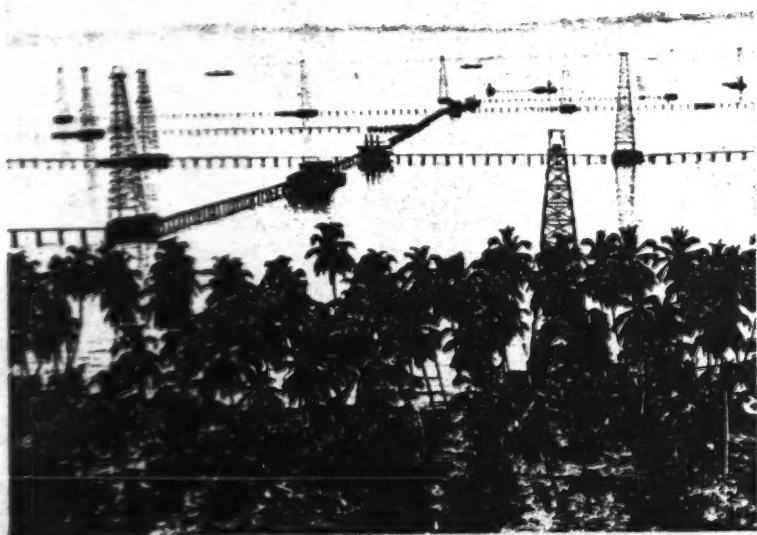
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The ferry-man on the Calancala River

Derricks in Lake Maracaibo

780



[Facing p. 177]

7: Bolinder T-5 (1920, 1955) 1957

SC13 Goajiro SC13

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Aurora Montiel, who represents the Indians at Congress in Caracas

[Facing p. 184]

175 During the Colonial Period, the *Goajiro* were hostile toward the Span-
648 iards. After 1830, however, as a result of better treatment from the Whites,
thanks in part to the efforts of Juan MacPherson, they become more
friendly. Present authorities in the *Goajiro* region merely regulate frontier
traffic.

797 The attempts by the Capuchin Fathers to alter their ways of life have
177 been unsuccessful. Except for the thin Catholic veneer, noticeable in
baptismal rites and Spanish names, *Goajiro* social life seems to have been
little affected by centuries of contact with Hispanic culture. Foreign in-
fluence is more apparent materially in iron implements, utensils, guns,
textiles, and ornaments. All the domestic animals are of Spanish origin.

161 As a result of tuberculosis, smallpox, and venereal disease, the *Goajiro*
164 are gradually dying out, and the population estimates found in the litera-
ture have become smaller and smaller, the most recent indicating a scant
18,000.

PHYSICAL APPEARANCE

142 The *Goajiro* are usually described as aggressive and untrustworthy, of
[187] medium or small stature (cf. J. A. Mason, 1926, pp. 39, 52), copper
colored, with jet-black hair, dark eyes rather obliquely set, a broad and
blunt nose, and a large mouth (pl. 72, bottom, right). Within the tribes
there are physical differences which seem to correspond with social status,
[565] the lower classes being smaller and more Indian in appearance, while
those of higher rank are more often of a greater stature, with curlier hair
and larger noses.

LANGUAGE

197 The *Goajiro* language belongs to the *Arawakan* family. There is, how-
ever, no good analysis of it. A grammar, "replete with errors" according
to Simons, was published by Rafael Caledon in 1878. Various word lists
have been published from time to time.

CULTURE

SUBSISTENCE ACTIVITIES

241 Farming.—The *Goajiro* have a poor opinion of agriculture, and only
[584] the poorer sibs practice it. The one fertile part of the peninsula is near
Punta Espada. Here the land is well cultivated, and plantains, maguey,
onions, coca, sugarcane, and grain are grown. Tobacco, bananas, maize,
gourds, manioc, sweetpotatoes, millet, beans, and watermelons also are
raised. Those who own cattle grow only small patches of quick-maturing
corn for the purpose of making chicha beer.

22 Hunting, fishing, and gathering.—Hunting, fishing, and gathering
occupy a minor place. Deer, armadillos, land tortoises, and rabbits are

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

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[492
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341]



PLATE 72.—Goajiro Indians. (Courtesy American Museum of Natural History.)

[Facing p. 380]

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G
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→



Ill. 2. Goajiro man.

Ill. 1. My traveling companion, Telesforo Gutierrez, with a headdress (Sankale), which, for dancing, has feathers stuck in it and is wound with a colored belt, from the temple of Takina.

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142
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Ill. 3a, b. Goajiro woman, from the front and from the side.